

THE
COMPLAINT
OF THE
CHILDREN of ISRAEL,

REPRESENTING
Their GRIEVANCES under the
PENAL LAWS;

And Praying,

That if the TESTS are Repealed, the JEWS
may have the Benefit of this Indulgence in
common with all other Subjects of England.

IN

A LETTER to a Reverend *High Priest*
of the *Church by Law Established*.

THE FIFTH EDITION.

By SOLOMON ABRABANEL,
of the *House of DAVID*.

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THE
COMPLAINT
OF THE
CHILDREN of *ISRAEL*,
&c.

Reverend SIR,

ALTHOUGH I am a JEW, a
Circumcised Jew, it will be al-
low'd me to address myself to
a *Christian High Priest*; nor
will the *Rabbins* of our Reli-
gion condemn me for this Application,
since I come to you in the Behalf of a
numerous *Innocent* People, groaning under
Oppression, obliged to contribute to every
Publick Charge, yet excluded from every
Publick Employment; and this, on no
A 2 other

other Account than that of Religion, though you know, and, I doubt not, are ready to avow, that *the CHRISTIAN Religion was never intended, nor ought, to leave the RIGHTS OF MANKIND in a worse Condition than it found them.*

The Truth is, that we, the *Jews* of this Kingdom, who have always been peaceable well-meaning Men, submitted with Patience to this Hardship, because we never yet saw our *Christian* Countrymen agreed in Opinion, whether *Christians* in general are qualified by *Christianity* itself for Publick Employments; and we were led to believe, that if the *Faith of Christ* admitted of so much Distinction, if *Christians* might be separated from *Christians*, and only those of a favourite Complexion entitled to Offices, the *Jews* in this case could not hope for much Indulgence from a People who have *so little for one another.*

But since this *stumbling Block of Offence* is likely to be taken away, since it is proposed that no Man's RELIGIOUS OPINIONS shall be any longer his Civil Qualification or Disqualification, We hope, that *Protestant Dissenters* will not be the *only Men* received within this righteous Comprehension, but that you, Sir, whose Equity we reverence, though we differ from your Faith, will be *our Patron* on the

the Principle of *universal Charity*; that as the *Great Apostle* of your Revelation gloried to be styled the *Apostle of the Gentiles*, You will think it no Dishonour to be the BISHOP OF THE JEWS, and that as your *Saviour* himself said of one in his Times, we may say of you with equal Truth, *Behold an Israelite in whom there is no Guile*. For,

We have an unquestionable Right to your *Protection*, if you are unquestionable in your *Sincerity*; (as who dare even suspect it?) We are told by some *Christians* who sometimes attend at Church, that in your *Pulpit* where you never deceive, and in your *Prayers* where you never dissemble, you beseech God for JEWS, *Turks*, and *Infidels*, giving us the Preference of those who believe the *Arabian Prophet*, as you prefer *Mahometans* before those who believe none at all. Now, it would be unreasonable to throw us wholly on the Care of Heaven, without shewing some Regard to us on your own Part: It would be imposing a Burthen on the Providence of God, and expecting Him to work Miracles, whilst you neglect the natural Means of doing us Good. If therefore you refuse our *reasonable Requests*, and favour us with *unprofitable Prayers*, you act the Part of *Courtiers*, who profess a world of Respect for their Friends, whilst they avoid every Opportunity

tunity of serving them, and get rid of them at last by recommending them to *Princes* or *Great Persons*, who have either no Leisure to mind them, or no Obligation to prefer them.

We hope for greater Candour from you, Sir, and are therefore thus free to trouble you with our most reasonable Apprehension, that though from the *rigid* Institutions of our Religion we every one of us must suffer *certain Mutilations of the Flesh*, yet we ought not from any Consideration, either Human or Divine, to suffer such a *Civil Circumcision* as to be cut out of all Employments, even in our native Country, under a Government whose Authority we have obeyed, and whose Establishment we have supported with such irreproachable Fidelity, and such disinterested Zeal, that divers *Uncircumcised Patriots* (not forgetting *his Honour* in particular) who on certain Occasions have been favoured with the Trusts and loaded with the Bounties of this Royal Family, would be flatter'd beyond what their Modesty can bear, were it said in their Praise, that they have not *behaved to the Government* WORSE THAN VERY JEWS.

In Fact, our present Usage is more grievous than what we endured, even in the *Land of Egypt*. We were so far from being under Incapacities there, that

JOSEPH

JOSEPH, a *circumcised Jew*, was King *Pharaoh's* PRIME MINISTER, under whose gentle Administration we flourished exceedingly; which is more than we have since done by the *Favour of Ministers*, though many have been in former Times, who wanted only *Circumcision* to make them PERFECT JEWS.

This Exclusion from the Trusts of that Society which we belong to, is the more intolerable *Grievance*, because, should you look into all the *Offices of Business*, whether *Civil* or *Ecclesiastical*, we may safely appeal to your candid Opinion, whether you know many Persons employ'd therein, who behave themselves BETTER THAN JEWS.

We are not to be answer'd, as the *Dissenters* have been, that *repealing the Tests* would be of small Advantage to us; for, God and your whole Order know, we ever had more scrupulous Consciences, than to be *Occasional Conformists*. And though *Bread* and *Wine* are extreamly proper to be eat and drank with the *Paschal Lamb*, yet we strictly adhere to our own *Passover*, and never in our Lives made free with your *Sacrament*.

Nor are we to be answer'd, as the *Papists* very justly are, that we favour the *Pretender*; or, that we seek to establish a *foreign Jurisdiction* within his
Ma-

Majesty's Realms: for you, Sir, can bear us Witness, that we seek for no King but our *long expected Messiah*; and that we solicit no Kingdom within less Distance than the *Holy City*, where we might safely be trusted, could we rescue it out of the Hands of the Infidels. So that as the *Pope* and *Turk* would undoubtedly be the chief Enemies to our Empire, we have all the Merit of *Protestants*, in Opposition both to *Popery* and *Mahometanism*. And perhaps it may be said with the strictest Truth, we have not contributed, like too many *Protestants*, to make our Countrymen grosser BIGOTS than *Papists*, and greater SLAVES than *Turks*. But this is so *tender* a Point, that we may not without Incivility, enlarge upon it in an Address to you.

However, without giving Offence to good *Protestants* by unseemly Reflections, we insist, that the JEWS are in all Respects of equal Merit with the *French HUGONOTS*, who shew themselves conscious of our Superiority, by their continual Attempts to outvy us in the *Frowziness of their Persons*, and the *Sallowness of their Complexions*, in magnifying the Losses they have suffer'd through *Persecution abroad*, and hoarding up the Gains they have acquired by *Usury at home*: nay, we are ready to acknowledge, that, as far

as

much to be pitied, that cannot believe the *Creed itself*; and, as if more Indulgence were allowable to win Men over to the *Church*, than to bring them over to the *Gospel*.

If the *Rights of Nature* are alledged in Maintenance of this Claim to Publick Offices, wherein have the *Dissenters* a better Title to Employments than the *Jews*? Are we not MEN, because we are *circumcised*? Are we not under the Protection of the *Law of Nature*, because we are under the Dispensation of the *Law of Moses*? If it is of Justice due to them — Can it with Justice be deny'd to us? And if an Act of Parliament is to pass, which shall give this Capacity of executing Publick Offices to *all* who live in Obedience to Publick Authority — Can such an Act be consistent with itself, without comprehending the *Jews*?

If the *natural* Right of the *Jews* to such an Indulgence might need Support from other Considerations, I could write a Volume, instead of a Pamphlet, to shew the *Hardships* which we labour under. You have laid hold of the PROMISE which was made to our *Father Abraham*, and have taken the *Kingdom of Heaven* as your Inheritance, in Right of the *Children of Israel*; whilst you have excluded

excluded the whole *Twelve Tribes* from every Privilege of the Society in which any of them live. You have converted *our MOIETY of the Bible* to your own Use, and have utterly prohibited us from making any Advantage of the *New Testament*, which might satisfy us for our Loss of *the Old*. You have violently seized upon MOSES and AARON, and the TEN COMMANDMENTS, which were our natural Property, and have placed them over your *Communion Tables*, yet make this Pretence of *Christian Communion* a Reason for excluding us from all Advantages as Members of the Commonwealth: So that *our Law* and *our Prophets* can afford us no Protection, though you have exalted them to your *first Places* of Worship. You have robbed us of our *Priesthood*, of our *Urim* and *Thummim*, and, what *Flesh and Blood* is scarcely able to bear, you have taken from us our *TYTHES*, yet you have given us nothing in Exchange but *Reprobation* and *Damnation*, if after we have lost our Goods and Gear, *Satan* can be such a driveling Fool as to take us.

For God's sake therefore, look upon us *Jews* as a People whom you have injured, and to whom you are indebted. We are not in the Case of *Dissenters*,

who are said to have injured you : We never turned you out of your *Churches* ; we never set up *Chapter Lands* to Sale ; nor pulled down your *Hierarchy* ; but, on the contrary, it is *to us* that you owe your *Mitres* and your *Revenues*, your *Privileges* and *Pre-eminencies*. If any one asks, whence you derive your *Priesthood* ? You know in your Consciences that *Christ* himself was a *Layman* ; You fetch your Pedigree from the *House of Aaron*, and make more Profit to your Order of the *Five Books of Moses*, than of all the *Four Evangelists*.

As you are beholden to us for the most valuable of your *Emoluments*, you owe the most useful of your *Politicks* to our Institutions. You have learned from us, that the *Righteous* are entitled to the whole *Earth* ; you have learned from us to hew your *Enemies* to Pieces before the Lord ; you have learned from us to slay *Man and Woman, Infant and Suckling*, to make all your *Enemies* *God's Enemies*, and to destroy them with *Fire and Sword*, from pure Zeal for his Service.

I beg you, by the mutual Civility which subsists between us, not to imagine that I lay this Debt to the Charge of the *Orthodox* only : I ought to acknowledge,

ledge, that the *Dissenters* have their due Share of all these Gifts and Graces ; and I make the same Use of the Fact, in reasoning with either Side, that since you have purloin'd your most profitable *practical Doctrines* from the *Children of Israel*, you are ungrateful beyond Example, in debarring the *Jews* from the Enjoyment of their natural Rights.

This Injustice is the more unprecedented, because all *other Sects* in Religion have persecuted only those who either worshipped *other Gods*, or made Innovations in the ancient and *established Form of Worship*. In the first Case it hath been usual to abuse their DIVINITY himself, before it hath been held decent to *punish* People for adoring him. In the latter Case, *Schismaticks* have had the Odium upon them of *breaking in upon the Property* of an established Religion, and of *invading Privileges* which the national Sect had been long possessed of. But *we, the Jews*, are not within the Description of either of these Cases. You own OUR GOD to be a *true* one, and you know that we were in Possession of him *Two Thousand Years* before the Name of your Opinion was mentioned in the World. In this Case, we are neither *Infidels*, *Idolaters*, nor *Schismaticks* ;

Schismatics ; we neither disown the true God, nor adore a false one ; nor have we been guilty of Innovations, but are punished for adhering to our old *Forms*, and for not receiving *New*.

We might nevertheless absolve you, in a great measure, of this crying Injustice, could we find that *your Religion* had imposed it upon you ; whereas we are fully satisfy'd, that *you have imposed it* upon your Religion, and have taken Measures against the *Jews* which are not to be justified by the Gospel of *Jesus*. If the meritorious Character of a *Saviour* might be pleaded with those who believe or pretend *that he dy'd to save them* ; Is it not manifest, that HE who redeemed you was a *Jew* ; that HE whom you preach as a *Light to all Nations* was a *Jew* : that HE whose Cause hath cloathed you in Purple, hath advanced you to Honour, and loaded you with Riches, even CHRIST HIMSELF, WAS A JEW ? And can you forget, that *your Religion* had wanted the Evidence of a principal *Miracle* to confirm it, had it not been from his special Regard and tender Affection to *us Jews* ? For *he raised up the Dead*, as we are told in your *New Testament* ; and, restored a childless Father to his Daughter,

Daughter, only because it was told him, that the CENTURION *loved our Nation, and had built us a Synagogue.*

If then the *Founder* of *Christianity* honoured an Idolater, an unconverted *Heathen*, who loved us, and built us a Synagogue; How much greater Indulgence would *He* have expected in our Behalf from *Christians* obliging themselves to obey his Precepts, and imitate his Example? Would Hatred, Reproach, or eternal War upon his People the *Jews*; would turning them out of their *Synagogues*, or laying them under *Penal Laws* for resorting to them, have been more acceptable to *JESUS the Jew*, or more endearing to him in the Conduct of *Christians*, than the contrary Usage was in the Instance of the hospitable *Pagan Centurion*?

How opposite such Proceedings are to the whole Tenor of his *Gospel*, the Writers of his Life, the *Acts* of his *Apostles*, and, above all, the *Epistles* of your great Apostle *PAUL*, may abundantly shew. It was your *Saviour* himself who said, *Salvation is of the Jews*: And are we to have no *Retribution* but *Obloquy*, *Hardships*, and *Penal Laws*? *WE*, whom the *Psalmist* and all the *Prophets* have boasted to be the *Dominion*,

nion, the *Peculiar*, the *Inheritance* of God; To whom, as PAUL himself hath testified, *pertaineth the Adoption, and the Glory, and the Covenants, and the Giving of the Law, and the Service of God, and the Promises: Whose are the Fathers, and of whom, as concerning the Flesh, CHRIST came, who is over all.*

It is said of Jesus, in the Gospel according to Matthew, that he gave it in his Charge to his twelve Apostles, *Go not into the Way of the Gentiles, but go rather to the lost Sheep of the House of Israel.* In another Place he answers to the *Woman of Canaan*; *I am not sent but unto the lost Sheep of the House of Israel.* And when she came and worshipped him, crying, *Lord, help me,* he said, *It is not meet to take the Childrens Bread and cast it before Dogs.* PETER, the Prince of his Apostles, speaking to our Nation, says, *Ye Men of Israel, YE are the Children of the Prophets and of the Covenant which God made with our Fathers, saying unto Abraham, in thy Seed shall all the Kindreds of the Earth be blessed.* PAUL proclaims his Mission to be *to the JEW FIRST, and also to the Gentile.* To honour the Jews, he declares to the ROMANS, *I also am an Israelite of the Seed of Abraham, of the*
Tribe

Tribe of Benjamin. To vie with them, he boasts to the CORINTHIANS, *Are they Hebrews? so am I: Are they the Seed of Abraham? so am I.* And in the Epistle to the *Hebrews*, he tells them of the COVENANT which God Almighty had made with the House of *Israel*, that HE *would be to them a God, and THEY should be to Him a People.*

Having all these Testimonies in *your own Revelation* to entitle us to full Protection and Indulgence from you, Whence is it that we suffer such Multiply'd Oppressions; and, instead of *God's People*, are treated as the *Outcast of all the Earth*? Do you pretend that the *Priests* in the Days of our Fathers destroy'd *Christ*, and persecuted the *first Christians*? In Truth, they behav'd themselves as PRIESTS generally behave, *wickedly, ambitiously, cruelly and impiously.* But, are the whole People to bear the Sins and Impieties of *their Priests* on their Heads, through all Generations? Seeing that it was *Priestcraft*, which either destroy'd the Innocent, or seduc'd the Vulgar, and that the *common People* had no Hands in the Iniquity, but through the Instigation of their villainous *Guides*, who charged it

on their Consciences, and exacted it of them in the Name of the most *High God*, that they should commit Barbarities shocking to *Human Nature*. If, therefore, any Zealous *Christian* is offended at the Inhumanities of the *Jewish Priesthood*, and willing to revenge them on *us Jews*, let him make it his own Case; let him think how hard and unjust it would be, to punish him or his Family for the Wickedness of any *Christian Priest*, either living or dead, especially of such as acted their Injustice *two thousand Years* before He was born. Did *Calvin* burn *Servetus*? Might not then all the Followers of *Servetus's* Opinions as justly burn all *Calvin's* Disciples, as *Christians* punish *Jews*, because the *Jewish Priests* crucify'd *Christ*? Say then, are we more accountable for what was done in our Church before we came into the World, than other Churches will own themselves to be? And are we not entitled to the Indulgence and Toleration of *Christians*, by all those Principles of Equity and Charity which *they* can offer to shew, that *our Fathers* ought to have granted this Indulgence and Toleration to *theirs*?

It

It is brought as a Reproach upon our *whole Nation*, that some of our Ancestors put *Christ* to Death. It is aggravated by the Circumstance that He was the *Messiah of Salvation*; but if our Ancestors knew Him not *to be such*, they had not the Guilt on their Consciences of putting *so divine a Person* to Death. It is not pretended *that they knew* any such Circumstance, but rather, that their Hearts were *harden'd*, and that their Eyes were *blinded*, with other Matters, which *rather* entitle them to *Pity* than *Reproach*. If then this Act of Cruelty and Tyranny be view'd in its full Horror, it was no other than an *Act of Injustice* to an innocent or righteous Person. And, if all Posterity are involved in Guilt and Punishment by the casual Destruction of Innocence and Virtue, all Nations in the World must be accursed to the End of the World, since no Age or Country hath been without Instances where the Greatest and Worthiest Persons have been singled out for Destruction by the Violence of prevailing Parties, frequently attended with popular Acclamations.

You, *Sir*, who are an *High-Priest* yourself, must own that *Caiaphas* was a Man of more Decency and Temper

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than

than some of your own Order; for he used no less weighty an Argument for the Destruction of *Jesus*, than that *it was better that one Man should perish rather than an whole People*. Which of you, Sir, would have scrupled a Moment to concur in a Sentence which was urged by this *Plea of Necessity*? Or, which of you would not have put an *hundred Men* to Death, rather than that your own *Hierarchy* should be brought into Danger?

You must hence allow, that the barbarous Act of putting *Christ* to Death, and the deceitful Argument that made it popular and plausible, was a very ordinary Effect of *Priestly Imposture, Ambition and Cruelty*, which are prone to shed Blood, and to make Havock of Mankind, for the Gratification of Revenge, or the Advancement of Tyranny: And this being so common a Blemish on the Professors and Leaders of all Religions, *Ours*, I hope, are no more to be branded with Reproach, than the rest of our Neighbours who have not less deserv'd it.

It is indeed very extraordinary, that the *Apostles Successors*, as you call yourselves, should take more Liberty of abusing *us Jews*, than the *Apostles* were
allowed

allowed to do themselves. A great Part of the EPISTLE TO the ROMANS is writ expressly to reprove the *ungrateful Gentiles* for despising and reviling our Nation. Your Apostle PAUL loads us with no such unreasonable Charge, as the *Guilt of Blood* which was shed before we were born, nor imputes it to the *Jews* even of that Time who had no Hand in shedding it. On the contrary he declares, *Brethren, my Heart's Desire, and Prayer to God for Israel is, that they may be saved. For, I bear them Record that they have a Zeal of God, though not according to Knowledge.* And in the next Chapter he affirms prophetically, *All Israel SHALL be saved.*

Even to those who urged their *Unbelief* as an Argument of their Reprobation he saith, *Hath God cast away his People? God forbid; for, I also am an Israelite ——— Have they stumbled that they should FALL? God forbid, but rather through their Fall Salvation is come to the Gentiles ——— I speak to you Gentiles; in as much as I am an Apostle of the Gentiles, I magnify mine Office ——— If the first Fruit be holy, the Lump is also holy; and if the Root is holy, so are the Branches: And if some of the Branches be broken off, and thou*

thou being a wild Olive-Tree, wert grafted in amongst them, and with them partakest of the Fatness of THE OLIVE-TREE, boast not against the Branches; but if thou boast, thou bearest not the Root, but the Root thee — Thou wilt say then, the Branches were broken off that I might be grafted in. Well; because of Unbelief they were broken off, and thou standest by Faith — BE NOT HIGH-MINDED, but FEAR.

I cannot omit the Paraphrase which a great *Christian* Philosopher, the late *Mr. LOCKE*, hath given us, because he hath open'd the Sense very fully; and the *English* Reader will find it more intelligible than this Passage can be, strictly adhering to the *Hebrew Idiom*, in which the New Testament is written.

“ If *Abraham, Isaac, and Jacob*, from
 “ whom the *Jewish* Nation had their
 “ Originals were holy, the Branches
 “ also that sprang from this Root are
 “ holy. If then some of the natural
 “ Branches were broken off, if some
 “ of the natural *Jews* of the Stock of
 “ *David* were broken off and rejected,
 “ and thou an *Heathen* of the wild
 “ *Gentile Race* wert taken in and in-
 “ grafted into the Church of God in
 “ their Room, and there partakest of
 “ the

“ the Blessings promised to *Abraham*
 “ and his Seed, be not so conceited of
 “ thyself as to shew any DISRESPECT
 “ TO THE JEWS. If any such *Vanity*
 “ possess thee, remember that the Pri-
 “ vilege which thou hast in being a
 “ *Christian* is derived to thee from the
 “ Promise which was made to *Abraham*
 “ and his Seed, but nothing accrues to
 “ *Abraham* or his Seed from thee.”

From these full and irrefragable
 Proofs it appears, that not only the
Law of Nature, but the LAW OF
 CHRIST entitles us to the Protection
 of Society; and it is a monstrous Op-
 pression of *us Jews*, that we suffer any
 Usage from *Christians* which is repug-
 nant to *Christianity* itself. If all the
Evangelists and *Apostles* prove the Per-
 secutions and *Penal Laws* which we
 labour under to be opposite to the In-
 tentions of *Jesus Christ*: If all the
different Sects in the *Christian Religion*
 maintain, that Persecution for *Religious*
Opinions is contrary to the *Law of*
God, and to the *Order of Nature*:
 What Argument can be offer'd to ex-
 empt us from any Indulgence which
 can be allowed to *our Brethren* of the
Dissenting Persuasions?

And

And yet it hath happen'd, as much to our Amazement as to our Indignation, since the Debates concerning the *Sacramental Test* have been revived in this Kingdom, that, having applied ourselves to certain *Reverend Pastors of Dissenting Congregations*, offering our friendly Assistance to them in the Prosecution of their Design, assuring them of the Desire which we sincerely profess to remove these unjust Restraints on the *natural Rights* of Mankind, and proposing to join with them in their Petition to the *King's most Excellent Majesty*, and to *both Houses of Parliament*, they have utterly refused to countenance or to concur with us; they have found out Distinctions to prove that *they have Rights by Nature*, which *we have lost by Unbelief*; that they have a *Privilege by Grace*, which we cannot lay hold of *but by coming over to their Faith*: And in short, have flatly told us, that none but *Christians* ought to be capable of Employments in a *Christian Country*. So little does it avail any Body of Men *to believe in God*, that they are nevertheless to be persecuted, as though they *believed in none at all*, unless they subscribe to all the rest of the *Creed*.

We

We told them, that we were the *Children of Israel* ; that MOSES was at least as divinely inspired as CALVIN ; that we had as much Respect for the TEN COMMANDMENTS, as *Presbyterians, Independents, Anabaptists, or French Prophets* ; that we thought the Observance of our Law would make us *Good Subjects*, though we were not happy enough to be satisfy'd in our Consciences of the *Truth of the Christian Religion* ; that no Society had any Right to exact more of its Members than we had always yielded ; and, that as we had never been wanting in dutiful Submission to our Superiours, we hoped it was no immodest Demand to be admitted on the same Footing with *other Sects of Dissenters* ; that it is true, we are charged with too violent a Passion for the *Mammon of Unrighteousness*, but that we find the most *sanctified Christians*, in respect of *worldly Lucre*, as little scrupulous of taking the *Profit* to themselves, as they are of throwing the *Scandal* upon us : That we GET *what we can*, and KEEP *what we GET*, not by any Principle of Religion, but of Convenience ; and that this Principle reigns in as full Perfection amongst the *Saints at Hackney*, as

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among

among the *Children of Israel* in *Bury Street*, or *Duke's Place*.

We cannot but admire at such uncivil Usage from *our Brethren the Dissenters*, who have laid themselves under so many Obligations to *us Jews*, have turned us out of the Possession of all our ancient Privileges, and allow us as little Right in the *Old Jerusalem*, as we pretend to have in the *New*. In short, they make as free with *Sion*, as if they were *Lords of the Manor*; and appropriate the *Songs of Sion* to themselves, as if they were *Hymns of their own composing*. They have made Prize of all the *Psalms of David*, as if he had not been *King of Israel*; and all the *Blessings* of the *LAW*, and all the *Curses* in the *PROPHETS* are converted to their own Use, as if the *Israelites* had no Property in them. After this, it is marvellously strange, that they will share with us none of *their Emoluments*, and that they would debar us of *all Indulgences* which they lay Claim to themselves.

You, Sir, who are an *Orthodox High Priest*, will judge between *us Jews*, and the *Dissenters*, whether we have not the same Right as the best of them to *Employments*? Or, what Pretence there can be,

be, that against the Constitution of the Country in which we live, We, of all other People, should have no share in enacting or executing the Laws which we are bound to obey? Why might not the LAND OF CANAAN be as profitably represented in Parliament as the KINGDOM OF SC——ND, and with as little Prejudice to the *Church of England*, from OUR SYNAGOGUE, as from THEIR KIRK? Why may we not adorn one Side of *St. S——n's Ch---p---l* with our *flaxen* Wiggs and *fallow* Faces, in as becoming a manner as our *Northern* Brethren appear on the other Side in their *black* ones?

With Regard to Publick Employments, Are there not Abundance of them in this *happy Island*, which are fitter for *Jews*, than for *Christians*, and which have insensibly transformed good *Christians* into real *Jews*, by the prevalent Force of Example? What may you think, *Sir*, of us *Jews*, in the Capacity of *Excise Officers*? Or, what think you of *Excise Officers*, as different in any thing from us *Jews*; but that the CIRCUMCISED are in all Respects fit to be *Excisemen*, and that the EXCISEMEN are most of them fit to be *Circumcised*?

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I could,

I could, *Sir*, give you many Reasons to convince you, that natural *Christian Policy* should induce you to favour us *Jews*; that you have many Obligations to us as a *Clergyman*, though you forget all Relation to us as a *Christian*; that as *our Religion* was the Parent of *yours*, our SYNAGOGUE is the *Buttress* of the *Christian Church*, an Evidence of its Extraction, an Authority to prove its Antiquity, a living Record to testify whence you had your *Revelation*; and that therefore you cannot be too indulgent to a People, whose Establishment cannot be destroyed without removing the Foundation of your own.

But *that single Article* which I have already mentioned, that *Divine Right* of TYTHES, which is the Source of all your Plenty, might make the *Old Testament* and the *Jews* of favourite Consideration with you; Especially when you reflect, that ALL the *Sects* in your own Religion deny your Title to *Tythcs*; that the QUAKERS hold it *sinful* to pay them, and suffer all Extremities rather than act against their Consciences in so tender a Concern; that the People of all other Persuasions hold them to be of *Human Invention*, and belonging to the Cognizance of *Temporal*

poral Power ; and, that most who allow them to be *lawful*, do not at all believe them to be *reasonable* or *expedient*.

Your Brethren of the *Clergy*, in Return for this great Obligation in the *Article of Tythes*, might very gratefully and profitably appoint *us Jews* to be your *Tythe Gatherers* ; and this too, without alarming the People who pay them, since they can scarcely believe, that the *Jews* themselves would be more rigid Collectors, than the Generality of *Church Officers*.

But instead of expressing your Gratitude to us, by such reasonable Returns of Kindness and Confidence as we might expect, You most unnaturally call upon us to serve *Parish Offices*, which you will *not suffer* us to discharge ; yet punish us with *Fines* and Penalties, because we *do not* discharge them. Are you not more *cruel* in this Respect than the *Task-Masters of Egypt*, who compelled our Fore-fathers to make *Brick without Straw* ? For, if they had acted by Policies like yours, they would not have suffered us *by any Means* to make the *Bricks* which they had commanded, yet would have punished us for not making *what they would not suffer us to make*.

You

You have justified this *unmerciful* Usage of us, by alledging, that in the same manner *you use one another*; and I owned in the Beginning, that we could not expect better of you under this Circumstance. But then you have at *present*, an Opportunity to do us Justice. For, since we are under the same Hardships and Incapacities with *other Dissenters*, you ought to declare, that you look upon the *Jews* with the same Tenderness as you look upon *other Dissenters*; that when the DISPUTE shall be *adjusted* about *what Time is proper*, you will shew the same Indulgence to the *Children of Israel*, as to the *Disciples of Calvin*; that either Sect stand in the same Predicament with you; and that after the Example of the Apostle PAUL, you will give Toleration to *the JEW* first, *and also to the Gentile*.

It might be expected, considering how long we have suffer'd ill Usage, that you might think it Time to give us better. From a Passage which I find inserted in your learned Countryman CAMBDEN's BRITANNIA, by the present Lord BISHOP of LONDON [*Vol. I. p. 535.*] it appears, that ' the Jews
' flourished mightily in *London* a little
' after the *Conquest*; being encouraged
' particularly

‘ particularly by *William Rufus*. But
 ‘ their Wealth, *says his Lordship*, in
 ‘ succeeding Times did them great In-
 ‘ jury, when they were miserably tor-
 ‘ tured by *King John* to discover and
 ‘ deliver up their hidden Treasures. In
 ‘ the 11th of *Edward the First*, their
 ‘ Synagogues were all pluck’d down;
 ‘ and in the 16th Year of that King
 ‘ they were all banished to the Num-
 ‘ ber of Fifteen Thousand *; but their
 ‘ Riches were all to be left behind, and
 ‘ they were not allowed to take any
 ‘ Money or Goods along with them,
 ‘ save only for the necessary Charges of
 ‘ their Transportation.’

I was exceedingly glad of this im-
 partial Testimony from a *Christian Bi-*
shop of so great Credit and Authority; be-
 cause a learned *English Lawyer*, the Lord
Chief Justice COKE, hath adhered to the
 Letter of the Law against us, as the
 Truth of our Case; He hath assigned
 our Expulsion to no other Cause than
our Usury, and relates it to have been
 effected by no other Means than putting
 a Stop to our Usury; whereas the said
 Lord

* Lord Chief Justice *Coke*, who speaks of their Ex-
 pulsion from the View of Records, numbers the *Jews*
 who went away at fifteen thousand and threescore. 2 Co.
Inst. Statut. de Judaismo.

Lord Bishop imputes it truly and candidly to the *Oppression* and *Avarice* of the *Times*, rather than to the *Misbehaviour* of our *People*:

The laborious *Antiquary* STOWE, in his *Survey of London* relates, [B. 3. P. 54]
 ‘ That King JOHN, in the 11th Year
 ‘ of his Reign, commanded all the *Jew*,
 ‘ both Men and Women, to be imprison’d and grievously punish’d, *because*
 ‘ *he would have all their Money*. Some
 ‘ of them, *says he*, gave all they had,
 ‘ and promis’d more, to escape so many
 ‘ Kinds of Torment; for every one of
 ‘ them had at the least *their Eyes pluck’d*
 ‘ *out*. Amongst whom there was one,
 ‘ who being tormented many Ways,
 ‘ would not ransom himself till the King
 ‘ had caused (every Day) *one of his*
 ‘ *great Teeth* to be pluck’d out by the
 ‘ Space of *seven Days*; and then he
 ‘ gave to the King *Ten Thousand Marks*
 ‘ *of Silver*, to the end they should pull
 ‘ out no more. The said King at that
 ‘ Time spoiled the *Jews* of *Sixty six*
 ‘ *Thousand Marks of Silver*.’

The same Author mentions, that in the preceding Reign of *Richard the First*
 ‘ the *Jews* at *Norwich*, *Bury St. Edmund’s*, *Lincoln*, *Stamford*, and *Lynn*,
 ‘ were robb’d and spoil’d; And, at *York*
 ‘ to

to the Number of five hundred, besides Women and Children, entred a Tower of the Castle, proffering Money to be in Surety of their Lives, but the *Christians* would not take it; whereupon they cut the Throats of their own Wives and Children, and cast them over the Walls on the *Christians* Heads, and then entring the King's Lodging, they burn'd both the House and themselves.'

' In the 26th of *Henry the Third*, the *Jews* were constrain'd to pay to the King Twenty Thousand Marks at two Terms in the Year, or else to remain in perpetual Prison.'

' In his 35th Year he exacted inestimable Sums of all rich Men, namely, of AARON a *Jew* born at *York*, Fourteen Thousand Marks for himself, and Ten Thousand Marks for the Queen. And before that Time he had taken of the same *Jew* as much as in all amounted to Thirty Thousand Marks of Silver, and Two Hundred Marks of Gold for the Queen.'

' In the 16th of *Edward the First* all the *Jews* in *England* were (in one Day) apprehended by Precept from the King, but they redeem'd themselves for Twelve Thousand Pounds of

‘ Silver : Notwithstanding which, in the
 ‘ 19th of his Reign he banish’d them
 ‘ all, as is aforementioned, giving them
 ‘ only to bear their Charge till they were
 ‘ out of the Realm. He made a mighty
 ‘ *Mass of Money* of their Houses, which
 ‘ he sold, yet the Commons had paid
 ‘ him a *Fifteenth* of all their Goods to
 ‘ compensate his Loss in banishing them.’
 For *Lord Chief Justice COKE* takes No-
 tice, ‘ That from the 17th of *December*,
 ‘ in the 50th Year of *Henry the Third*,
 ‘ until *Sbrove-Tuesday* in the second of
 ‘ *Edward the First*, (being about the
 ‘ Space of *seven Years*) the Crown had
 ‘ receiv’d *Four Hundred and Twenty Thou-*
 ‘ *sand Pounds, fifteen Shillings, and four*
 ‘ *Pence, de exitibus Judaismi*; at which
 ‘ Time the Ounce of Silver was but
 ‘ *Twenty Pence*, and now it is more
 ‘ than *treble* so much.’

From this Period, *Anno 1291*, we
 had no Re-admission into *England* till
 1655, being kept in Banishment Three
 Hundred and sixty-four Years. It was
 then the Wisdom of *OLIVER CROM-*
WELL that brought us into this Coun-
 try again, by a Treaty with *Manasseh*
Ben Israel, wherein the *Jewish Nation*
 were restor’d to the Exercise of their
 Trade and Worship in *England*.

As it is but *Four/score* Years since our Re-admission, our Fathers, for the most Part, were *Aliens* by Birth, and could not claim a *natural Right* to the Privileges of the Community. They could only be receiv'd as *Foreigners*, with proper Encouragement to trust their Families and Effects under the Publick Protection. But in this Course of Time the *Jews* of *Cromwell's* Days are dead, and we their Children are *natural-born Subjects* of *Britain*; so that what Incapacity or Disability may remain upon us, is entirely to be laid to the Charge of Religion, and is an Hardship upon us for *dissenting from the National Establishment*. This is our Grievance, and this we hope will at length have Redress; that the War which hath been carry'd on against us almost ever since the *Norman Conquest*, may now be brought to a Conclusion, and that we may not be oppress'd any longer for no other Reason, than that *after the Way which Men call Heresy we worship the God of our Fathers*.

We ought not to impute any cruel Disposition to the good *People of England*, but to the Prejudices against us, which were fomented by the *Arts of*
E 2
Bigotry

Bigotry and Priestcraft, or encouraged by the *private Views of Princes*: Inſomuch that it was our Misfortune to be baniſh'd from *Rome* by *Tiberius*, for the Fraud of a few of our Religion, in ſeducing a *Roman Lady*: We were for no better Reaſon baniſh'd out of *France* in 1253; and the Catholick King *John the Second* forced THREE HUNDRED THOUSAND JEWS in one Day out of the Dominions of *Spain*.

I have already ſaid, and I cannot but inſiſt with humble Submiſſion, that it is Time we ſhould be differently treated by the *Chriſtian World*; and that as you have taken the *Covenant of Grace* entirely from us, you ought in common Juſtice to leave us in quiet Poſſeſſion of the *Rights of Nature*.

In what Manner, or to what Degree the *Legiſlature* ought to indulge us, muſt be ſubmitted to their Conſideration, and muſt be determin'd from a Variety of Circumſtances; but whatever they grant to *other Diſſenters* will by undeniable Parity of Reaſon be due to us, unleſs it could appear that we are not *Diſſenters*, becauſe we are *Jews*; whereas there is not a more common Caſe in this great City, than to ſee the
Jew

Jew and the *Dissenter* blended together in one and *the same Person*.

It were needless to name a great Number of Persons in this Predicament, when there are *two* of such Notoriety as the venerable P——r W——t——r, Esq; and the worshipful Sir G———e C———l, Knight. The former, is so extremely sensible of having *ALL the Marks of Judaism* upon Him, that a Woman with a counterfeited Pregnancy would not be more afraid of a *Writ de Ventre Inspiciendo*: The latter, God bless Him, is so sincerely *one of us*, that He is *not ashamed to own it*. It is a well known Circumstance related of one of these Gentlemen, that being by the LENITY of the *English* Constitution admitted to give Evidence in Courts of Justice, on the Faith of a *Christian*, the Officer who administred the Oath, though a Stranger to his Person, by a right Judgment of his Physiognomy, gave Him the *Old Testament* to depose on as a *Jew*.

How great Analogy there is in general between the *Dissenters* and *Jews*, and how easily we are to be mistaken for each other, wants no other Witnesses than the PASTORS of each Persuasion. How happily do they concur in the *black Cloak* and the *short Bib*?

Bib? How perfectly does the *dirty Phiz* of a *French Refugee* accord with the *sable Hue* of a *Rabbi* in *Israel*? How exactly alike are the *Size* of their *Consciences*, and the *Reach* of their *Understandings*; their *Zeal* for *Works of Faith and Piety*; and above all, for the *ready Penny*?

This *Similitude of Circumstances*, is the *Ground* of our just *Confidence*, that there will be no *Difference of Indulgence*. We are perfectly reasonable in our *Desires*; we want no more than what you allow them; we think ourselves as well qualified to govern *Corporations*, to sit in that grave *Assembly* the *CITY Common-Council*, and to make a *Jobb* of my *Lord Mayor's House*, as the most religious *Elder of Salters Hall*. We concur with them entirely, that it is respectively our *Right* by the *Law of Nature*, and we humbly persuade ourselves, that no *Distinction* will be made by the *Law of Grace*.

We have now stated our *Case* to the *impartial World*. We are willing to be judged, even by the *Reverend Bench*, whether our *Complaints* are not well grounded, and our *Desires* just. We have nothing further to propose, than to attend our *Dissenting Brethren* IN A *BODY*, whenever a *PETITION* for the *Repeal*

Repeal of the Tests is to be presented :
 And we accordingly intend, *on that Day*,
 to march in a *solemn* PROCESSION
 through the Streets of *London*, from
 our *Synagogue in Bury Street*, with
 OUR PRIESTS, and OUR LAW, and
 AARON'S BELLS, at the Head of us.
 If this *moving* Appearance shall not
 have its Effect, we must despair of being
 restored to our *natural Rights*. But, as
 You, Sir, have Power to assist us in
 our *pious* Design, we hope you will imi-
 tate the Pattern set before you by the
 Apostle PAUL, *who unto the Jews be-
 came as a Jew, that he might gain the
 JEWS* ; and, if you protect the *Children
 of Israel* in this emergent Affair, we will
 promise you, whenever you come a-
 mongst us, the *first Cut of the Paschal
 Lamb*, and the *chief Seat in the Syna-
 gogue*.

I am, with all Respect to your Per-
 son and Character,

Your most devoted,

Humble Servant,

From the Place of my So-
 journment in *Synagogue Lane*,
Bury Street, the 10th Day of
 the 12th Month called *Adar*.

Solomon Abrabanel.

